

Mard Wa Aurat Ki Namaaz Mein Farq Aur Aal E Taqleed

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Mard Wa Aurat Ki Namaz
Mein Farq Aur Aal E Taqleed

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Aal E Taqleed ka "mardon aur auraton ki namaz mein farq" ke silsiley mein dawa hain ke: (1)Aurat takbeer e tehrima ke liye dono haath shaano tak utthaye, (2)Apne haath aastino sey bahar na nikaley, (3)Dahene haath ki hatehli bayen haath ki pusht par rakh dey, (4)Haath pastano ke neechey chhati par bandhey, (5)Ruku mein thoda sa jhuke, (6)Ruku mein haathon par sahara na dey, (7)Ruku mein haath ki

ungliya khushada na rakkhe balke
inhen mila ley, (8)Ruku mein apne
haath ghuthno par rakh ley (ghuthney
pakde mat), (9)Ruku mein ghuthno ko
kuch kham dedey, (10)Ruku mein
simat jaye, (11)Sajah mein bhi jism ko
ikkhata kar ke simat jaye, (12)Sajdah
mein kohniyon sameet bazu zameen
par bichaa dey, (13)Qaaidey mein
dono paow dayen taraf nikaal kar
bayen koley par baith jaye
(14)Qaaidey mein ungliyan rano par is
tarha rakkhe ke ungliyaon ke sirey
ghutno tak pohchen aur ungliyan mila
ley... (Roz'nama Islam, Khawateen Ka
Islam: 13, 18 October 2003 Safa 4
Mazmoon: "'mard wa aurat ki namaz
ka farq" az qalam Mufti Muhammad
Ibrahim Sadiq Abadi (Doubandi))

In furoqi taqleediyah ke muqabil Ahle Hadees ka dawa yeh hai ke: Darj bila furooq mein sey ek farq bhi auraton ki taqsees ke saath Quran, hadees aur Ijmaa' sey sabit nahi hai, lehaza hadees: (صلوا كما رأيتموني أصلي) "Namaz is tarha padho jis tarha mujhe namaz padhte dekhtey ho" ki ruw sey auraton ko bhi is tarha namaz padhni chahiye jis tarha Rasoolullah(ﷺ) namaz padhtey thhey.

Ahle Hadees ko aal e taqleed sey shikayat hai ke wo za'eef wa mardood riwayaten aur mauzo sey ghair mutaliqah dalayil paish kar ke aam musalmano ko dhoka detey hain.

Is tehmeed ke baad Qari Chan Muhammad Doubandi aur Qari

Naseer Ahmed Doubandi ke chaar safhaati mazmoon (Mard Wa Aurat Ki Namaz Mein Farq) ka jayiza paish e khidmat hain, mard wa aurat ke tareeqa e namaz mein farq ke silsiley mein dusrey logon ke shubhaat ke jawabaat bhi, hummare is mazmoon mein diye gaye hain:

Qari Chan Sahaab:

1) DALEEL: Hazrat Wail Bin Hujar (Radhi Allahu Anhu) farmate hain ke mujhe Nabi E Paak (ﷺ) ney namaz ka tareeqa seekhaya tou farmaya ke Aye Wail Bin Hujar (Radhi Allahu

**Anhu) jab tum namaz shuru karo tou
apne haathon ko kohniyo tak utthaou
aur aurat apne haath chhatiyon tak
uthaye."**

(Mujam Az Zawaid Safa 2/103 safa 1)

**JAWAAB: Is hadees ke baray mein
Hafiz Nooruddin Al-Haisimi
Rahimahullah apni kitaab mujam az
zawaid mein likhtey hain ke: "Isey
tabrani ney manaqib Wail (Radhi
Allahu Anhu) sey maimoana binte
hujar se, unhune apni phupi umme
yahiya binte abdul jabaar sey lambi
hadees mein riwayat kiya hain, umme
yahiya ko main nahi jaanta aur is
(sanad) ke baqi rawi siqa hain.
(Mujam Az Zawaid: Jild: 1 Safa: 103)**

**Maloom huwa ke sahib e mujam az
zawaid ney is riwayat ki sanad par
jarah kar rakkhi hain, jise doubandiyo
ke "munazir" aur "qura" ki saf mein
shamil Qari Chan Sahaab and party
ney chupa liya hain, kya insaaf wa
aamanat-dari is ka naam hain?**

**LATEEFA: Hayaati Doubandiyan ke
munazir, Master Ameen Okaadwi
Sahaab ney umme yahiya ki is riwayat
ko ba-taur e hujjat paish kiya hain.
Dekhiyen: Majmoo' Rasail Jild: 2
Safa: 94 Tabaa June 1993)**

**Jab ke apni marzi ke mukhalif ek
hadees ke baray mein likkha hain ke
"aur umme yahiya majhool hain"
Dekhiyen: Majmoo' Rasail Jild: 1
Safa: 346, namaz mein haath naaf ke**

neechey bandhna Safa: 10)

**Ek hi rawi agar marzi ke khilaaf
riwayat mein ho tou majhoolah ban
jaati hain aur dusri jagha is ki riwayat
sey hujjat pakdi jaati hain,
Subhaan'Allah! kiya doubandi insaaf
hain!!**

**Tanbeeh: Mujam az zawaid wali
riwayat mazkorah (Mujumul Kabeer
Lit'Tabrani Jild: 22, Safa: 19-20
Hadees 28) mein umme yahiya ki
sanad sey maujood hain aur is kitaab
sey "hadees aur ahle hadees" ke
musannif ney isey naqal kar rakkha
hain. (Safa: 479)**

**Tanbeeh: Sayyiduna Wail Bin Hujar
(Radhi Allahu Anhu) sey mansoob yeh**

**ghair sabit riwayat muhammad
zafaruddin qadri razwi baralwi (died
1962) ney apni wazah kardaa kitaab
"sahih al-bihaari" (Safa: 383) mein
naqal ki hain, maloom huwa ke
Saheehul Bukhaari ke muqabil mein
likkhi gayi baralwi kitaab "saheeh al-
bihaari" (!) apne daman mein za'eef
wa mardood riwayat bhi jama kiye
huwe hain, yeh log kis dhadaaley sey
za'eef wa mardood riwayat ko saheeh
bawar karna chahate hain, kya inhen
roz e jaza ki pakad ka koi dar nahi?**

2) DALEEL: Imaam Bukhaari

Rahimahullah ke ustaad Abu Bakr Bin Aabi Shaiba ney Hazrat Aata Tabayee Rahimahullah ka fatwa naql kiya ke: Aurat namaz mein apni chhatiyon tak haath utthaye aur farmaya aisa na utthaye jis tarha mard utthatey hain aur aakhir mein farmaya namaz mein aurat mardon ki tarha nahi hain. (Musannaf Li Aabi Bakr Bin Aabi Shaiba Safa: 1/239)

JAWAAB: Musannaf Aabi Shaiba (1/239 Hadees 2474) ki riwayat mazkorah ke aakhir mein hain ke Aata Bin Aabi Rabaah Tabayee Rahimahullah ney farmaya: "Beshak aurat ki haiyat(haalat) mard ki tarha nahi hain aur agar wo aurat isey tark kar dey tou koi harj nahi hain."

(Musannaf Ibne Aabi Shaiba 1/239)

Maloom huwa Aata Rahimahullah ke nazdeek agar aurat, chhati tak haath utthana tark kar ke mardon ki tarha namaz padhey tou is mein koi harj nahi hain, is aakhri jumle ko qaari chan shaab aur "hadees ahle hadees" ke musannif ney (Al-Hadees keh kar) is liye chupa liya hain ke is jumle sey unke maz'oom mazhab ki buniyaad hi khatam ho jaati hain, jab is mein harj koi nahi hain tou phir doubandi wa baralwi hazraat kuy shor macha rahe hain ke mard kano tak aur auraten chhatiyon tak haath utthaye? Aal e taqleed ke bazm khudh dawa mein Quran, Hadees Ijmah aur Ijtehaad Aabi Hanifa hujjat hain, Imaam Aata Tabayee Rahimahullah ka qaoul kaha

sey in ki hujjat ban gaya?

**Janaab Zafar Ahmed Thaanwi
Doubandi sahaab likhtey hain ke:
"Beshak tabayee ke qaoul mein koi
hujjat nahi" (Ilaa'a As Sunan Jild: 1
Safa: 249)**

**Doubandiyo ki ek pasandida kitaab
mein likkha huwa hain ke Imaam Abu
Hanifa Rahimahullah ney farmaya:
"Agar Sahabi ke aasaar ho aur
mukhtalif ho tou inteqaab karta hu
aur agar tabayeen ki baat ho tou in ki
muzahmat karta hu yane in ki tarha
main bhi ijtehaad karta hu."
(Tazkartul Nomaan Tarjuma Aaqudul
Jamaal 241)**

Is ibarat sey do baate maloom huwi:

Imaam Sahaab tabayeen ke aqwaal wa afaal ko hujjat tasleem nahi kartey y thhey, Imaam Sahaab tabayeen mein sey nahi hain, agar wo tabayeen mein sey hotey tou phir tabayeen ka alaida zikr karne ki (bagair karina e saarifa ke) kya zarorat thi?

Ab Imaam Aata Bin Aabi Rabaah Rahimahullah ke chand masail paish e khidmat hain jinhen aal e taqleed bilkul nahi maantey:

Aata Bin Aabi Rabaah ruku sey pehle aur ruku ke baad rafauliyadain kartey y thhey. Dekhiyen: Juz Rafauliyadain hadees 62 wa sanadahu hasan.

Aata farmate hain ke: Main zohor aur

**aasar mein Imaam ke peechey surah
fatiha ek choti surat padhta hu.
(Musannaf Abdul Razzaq 2/133
Hadees 2786 wa sanadahu saheeh,
Ibne Jareej Sirah Bis'Samaa'a)**

**Aata farmate hain ke: Jarbo par masa
is tarha (jayiz) hain jis tarha maouzon
par masa (jaiz) hain. (Musannaf Ibne
Aabi Shaiba 1/189 Hadees 1991)**

**Aata sey poucha gaya ke agar aap
ghusul ke dauraan (yane aakhir mein)
apne zikr ko haath laga den tou kya
karenge? unhune farmaya: "Main tou
dubara wuzu karuga." (Musannaf
Abdul Razzaq 1/116 Hadees 420 wa
sanadahu saheeh)**

Maloom huwa ke Quran wa Hadees ki

**mukhalifat ke saath saath aal e taqleed
Hazrat Imaam Aata wa digar
Tabayeen wa Sahaba e Kiraam (Radhi
Allahu Anhum) ke aqwaal wa afaal ke
bhi mukhalif hain..**

**3) DALEEL: Hazrat Allamah
Maulana Abdul Hayi Lakhnawi
farmate hain: "Auraton ke mutalliq
sab ka ittefaaq hain ke in ke liye
sunnat seeney par haath bandhna hain
namaz mein" (As Si'aa'yah Safa 2/156)**

**JAWAAB: Abdul Hayi Lakhnawi
taqleedi ke qaoul "Sab Ka Ittefaaq"**

**sey muraad doubandiyo aur baralwiyo
wa hanafiyo ka ittefaaq hain, puri
ummat ka ittefaaq muraad nahi.**

**Abdur Rahman Al-Jazari sahaab
likhtey hain ke: 'Hanbali hazraat
kehtey hain ke mard wa aurat (dono)
ke liye sunnat yeh hain ke dayan haath
ka batin bayen haath ki pusht par aur
naaf ke neechey rakkhe jaye. (Kitabul
Fiqha Alal Mazhaibul Arba Jild 1 Safa
251 Tabaa Bairoot, Libnan)**

**Yaad rahe ke Abdul Hayi Lakhnawi
jaise taqleedi maulwiyo ka qaoul wa
fail, Ahle Hadees ke khilaaf paish
karna inhi logon ka kaam hain jo
Kitaab wa Sunnat wa Ijmaa' sey
mehroom aur tahe daman hain.**

4) DALEEL: Rasoolullah (ﷺ) do auraton ke paas sey guzre jo namaz padh rahi thi, Aap (ﷺ) ney farmaya ke jab tum sajdah karo tou apne jism ke baaz hisso ko zameen sey chimta dou is liye ke is mein aurat mard ki manid nahi hain. (Bihaqi Safa 2/223, Ilaa As Sunan Safa 3/19)

JAWAAB: Imam Bihaqi ney riwayat e mazkorah ko Abu Dawood kitabul murasil (hadees 87) sey naql karne sey pehle isey "hadees munqateh" yane munqate hadees likkha hain. (As Sunan Al Kabeer 2/223)

Munqateh hadees ke baray mein Usool e Hadees ki ek kitaab mein likkha hain ke: "Ulama ka ittefaaq hain ke munqateh riwayat za'eef hoti hain, yeh is liye ke is ka mahzoof rawi majhool hota hain" (Taiseer Mustalahul Hadees Safa 78, Al Munqateh)

Tanbeeh: Kitabul Murasil Li Abi Dawood (hadees 33) mein aaya hain ke Tawoos (tabayee) farmate hain ke: "Rasoolullah (ﷺ) namaz mein seeney par haath bandhtey thhey (Safa 89)

Aal e taqleed ko is munqateh hadees sey chid hain, yeh log is hadees par aamal karne ke liye tayyar nahi hain phir bhi Ahle Hadees ke khilaaf kitabul murasil ki munqateh riwayat sey istedlaal kar rahe hain.

Subhaan'Allah!

5) DALEEL: Aahazrat (ﷺ) ney farmaya ke: "Jab aurat namaz mein baithey tou dayin raan bayin raan par rakhe aur jab sajdah (kare) tou apna pait apni raano sey milaye jo ziyada satar ki halat hain aur Allah(ﷻ) isey dekh kar farmata hain Aye (Fariston) gawah ho jaou maine is aurat ko baksh diya." (Bihaqi Safa 2/223)

JAWAAB: Is riwayat ke ek rawi Abu Mutee Al Hakam Bin Abdullah Al Balaqee ke baray mein As Sunan Al

**Kabeer Lil Bihaqi ke is safah par
likkha huwa hain ke: (Imaam) Abu
Ahmed (bin aadi) ney farmaya: Abu
mutee ka apni hadeeson mein za'eef
hona wazeh hain. Isey Imaam Yahiya
Bin Mayeen wagera ney za'eef qaraar
diya hain, is par jamhoor
muhaddiseen ki jarah ke liye Lisan ul
Mezaan 2/334-336 padh ley.**

**Is riwayat ke doosre rawi Muhammad
Bin Qasim Al Balagee ka zikr halaal
nahi hai. Dekhiyen: Lisan ul Mezaan
5/347-799.**

**Is ke teesre rawi Ubaid Bin
Muhammad Al Sarqi ke halaat na
maloom hain.**

Qulasatut tehqeeq: Yeh riwayat

**mauzo hain, khudh Imaam Bihaqi ney
isey aur aaney wali Hadees (9) ko:
(حديثان ضعيفان لا يحتج بأمثالها)) qarar diya
hain. (As Sunan Al Kabeer 2/222)**

**Tanbeeh: Ye riwayat Kanzul Uloom
(7/549 Hadees 20203) mein ba-hawala
Bihaqi wa Ibne Aadi (Al Kamil 2/501)
manqool hain (kanzul uloom mein
likkha huwa hain: ((عَدَقَ وَضَعْفَهُ عَنْ ابْنِ
عَمَرَ)) baaz un naas ney kaan ko ulthi
taraf sey pakadtey huwe isey ba-
hawala Kanzul Uloom naqal kiya hain.
(Hadees Aur Ahle Hadees Safa 481
Number 5)!**

6) DALEEL: Hazrat Ibne Umar (Radhi Allahu Anhu) sey puchaa gaya ke huzoor (ﷺ) ke mubarak zamane mein khawateen namaz kis tarha padha karti thi, tou unhon ney farmaya ke pehle chaar zano ho kar baithti thi, phir inhen hukm diya gaya ke khoob simat kar namaz aada kare. (Jamiul Masanid 1/400)

JAWAAB: Aabul Muyeed Mehmood Al-Khuwaarzami (died 665 / (غير موثق)) ki kitaab "Jamiul Masanid" mein is riwayat ke baaz rawiyo ka jayiza darj zail hain:

1) Ibraheem Bin Mehdi ka tayeen na-maloom hain, taqreeb mein is naam ke

do rawi hain, in mein doosra majrooh hain, Hafiz Ibne Hajar ney kaha: "Yeh basri hain isey (muhaddiseen ney) jhoota kaha hain" (At Taqreeb 257)

2) Zar Bin Nachheeh Al-Basri ke halaat nahi miley,

3) Ahmed Bin Muhammad Bin Khaled ke halaat nahi miley,

4) Ali Bin Muhammad Al-Bazaaz ke halaat nahi miley,

**5) Qazi Umar Bin Hasan Bin Ali Al Ishaani mukhtalaf'fee rawi hain, is ke baray mein Imaam Daarqutni farmate hain ke: "Aur wo jhoot bolta tha."
(Sawalaat Al Hakim Daarqutni: 252
Safa 164)**

Hasan Bin Muhammad Al Khallaal
ney kaha: (ضعيف تكلّموا فيه) (tareekh e
bagdaad 238/11) Zehbi ney is par
jarah ki, Abu Ali Al-Harwi aur Abu
Ali Al-Hafiz ney is ki tawseeq ki,
(tareekh e bagdad 11/238) Ibne Jauzi
ney is par sakth jarah ki (Al
Maudho'aat 3/280) Burhanuddin Al-
Halbee ney isey wazayeen hadees mein
zikr kiya aur koi difa nahi kiya,
Dekhiyen: Al Kashaful Haisit Aman
Romi Biwaza Al-Hadees Safa 311,312-
541) Abu Qasim Talha Bin
Muhammad Bin Jafar Shahid: za'eef ,
mautazili gumrah ney is ki tareef ki,
khateeb bagdadi ney bhi is ki tareef ki.

Qulasatut tehqeeq: Qazi Ishaani za'eef
indal jamhoor hain. Tanbeeh: Qazi

Ishaani tak sanad mein bhi nazr hain,

Dusri sanad mein Abdullah Bin Ahmed Bin Khaled Ar-Razi, Zikriya Bin Yahiya An Nishabori aur Qabeesha At-Tabri na'maloom rawi hain, aur Abu Muhammad Bukhaari (Abdullah Bin Muhammad Bin Yaqoob) kazzaab rawi hai, Dekhiyen: Al Kashaful Haisit Safa (247 wa Kitabul Qiraat Lil Bihaqi (Safa 154) wa Lisan Ul Mezaan (3/348-349) wa Norul Ainain Fer Isbaat Rafauliyadain (safa 40,41).

Maloom huwa Qari Sahibaan and party ki paish kardaa yeh riwayat mauzo hain, Imaam Abu Hanifa sey yeh riwayat sabit hi nahi hain, is ke bawajood yeh log mazah ley ley kar

**yeh mauzo riwayat paish kar rahe
hain!**

**7) DALEEL: Khalifa e Rashid Hazrat
Ali (Radhi Allahu Anhu) farmaya
kartey thhey ke: "Jab aurat sajdah
kare tou khoob simat kar sajdah kare
aur apni raano ko mila ley."
(Bihaqi Safa 2/223 Musannaf Ibne
Aabi Shaiba Safa 1/270)**

**JAWAAB: Sunan Al Kabeer Lil
Bihaqi (Jild 2 Safa 222) aur Musannaf
Ibne Aabi Shaiba (1/270 hadees 2777)
dono kitabon mein yeh riwayat "An
Aabi Ishaq An Haris An Ali" ki**

**sanad sey hain, Al-Haris Al-Auoor
jamhoor muhaddiseen ke nazdeek
sakth majrooh rawi hain.**

**Zaili hanafi ney kaha: "Is sey Hujjat
Nahi Pakdi Jaati" (Nasbul Rai 2/3)
Zaili ney mazeed kaha: Isey Shaibi aur
Ibnul Madini ney kazzaab kaha hain.
(Nasbul Rai 2/3)**

**Is sanad ke dusrey rawi Abu Ishaq
As-Sabeeh mudallis hain (Tabqatul
Mudaliseen Li Ibne Hajar, Al
Martabas Salasaah 3/91) aur yeh
riwayat mu'an'an hain.**

**Qulasatut tehqeeq: Yeh riwayat
mardood hain.**

8) DALEEL: Hazrat Ibne Abbas
(Radhi Allahu Anhu) sey aurat ki
namaz ke taluq sey suwaal huwa tou
aap ney farmaya: "Khoob ikkahhti ho
kar aur simat kar namaz padhe."
(Musannaf Ibne Aabi Shaiba Safa
1/270)

JAWAAB: Yeh riwayat Bukair Bin
Abdullah Bin Al-Ishhj ney Sayyiduna
Ibne Abbas (Radhi Allahu Anhuma)
sey bayaan ki hain. Dekhiyen:
Musannaf Ibne Aabi Shaiba 1/270
Hadees 2778.

**Buair ki Sayyiduna Ibne Abbas (Radhi
Allahu Anhu) sey mulaqaat sabit nahi**

hain, hakim kehtey hain ke: Aabullah Bin Haris Juz (Radhi Allahu Anhu) (died 88 Hijri) sey iska sama sabit nahi hain, is ki riwayat tou sirf Tabayeen sey hain. (Tehzeez ut Tehzeeb Jild 1 Safa 493, Doosra Nuksah Safa 432)

Yaad rahe ke Sayyiduna Ibne Abbas (Radhi Allahu Anhu) 68 hijri mein tayaf mein foot huwe thhey, jab 88 hijri mein foot honay waley Sahabi sey mulaqaat sabit nahi tou 68 hijri mein foot honay waley sey kis tarha sabit ho sakti hain?

Nateejah: Yeh sanad Munqateh (yane za'eef wa mardood) hain, sakth hairat hain ke doubandiyo aur baralwiyo ke paas itni za'eef wa mardood riwayat kis tarha jama ho gayi hain? Ghaliban

**in logon ko behat mehnat karni padhi
hogi, Wallahu'Aalam!**

9) DALEEL: Hazrat Abu Sayeed
Khudri (Radhi Allahu Anhu) farmate
hai ke Aahazrat (ﷺ) mardon ko hukm
diya kartey y thhey ke tashahud mein
dayan paow khada rakkhe aur bayan
paow bichaa kar us par baitha kare
aur auraton ko hukm diya kartey
thhey ke simat kar baithe. (Bihaqi Safa
2/223)

JAWAAB: Is riwayat ka ek rawi Aata
Bin Ajlaan hain jis ke baray mein
Imaam Bihaqi farmate hain ke: Aata
Bin Ajlaan za'eef hain. (Sunan Al

Kabeer 2/223)

**Hafiz Ibne Hajar farmate hain ke:
"Yeh matrook hain balke Ibne
Mayeen aur Al-Falaas wagera'huma
ney mutlaq taur par isey kazzaab
qaraar diya hain. (At-Taqreeb 4594)**

**Is riwayat aur sabiqah riwayat (5) ke
baray mein Imaam Bihaqi farmate
hain ke: "Yeh dono hadeese za'eef
hain, in jaisi riwayaton sey hujjat nahi
pakdi jaati." (Sunan Al Kabeer 2/222)**

**Tanbeeh: Yeh riwayat mardood wa
mauzo hain.**

Tanbeeh: In mardood riwayaat ke baad Qari Chan Muhammad sahaab wagera ney do riwayaten paish ki hain ke: 1)Aurat ki namaz bagair dupatte ke nahi, is tarha jab aurat ke khadmo ka upar wala hissa dhanpa huwa na ho tou namaz nahi hoti, 2)Tumhara (yane auraton ka) gharo ke andar namaz padhna baraamdey mein namaz padhne sey behtar hain.

Arz hain ke in riwayaton ka is baat sey koi taluq nahi hain ke aurat seeney par haath rakkhe aur mard naaf ke nichey, aurat bazu zameen par bichha dey jab ke mard na bichaye, wagera wagera. Mauzoo sey ghair mutaliqa dalayil paish karna in logon ka kaam hain jin ke paas sire sey daleel nahi

hoti.

**Qari Chan Sahaab ney likkha hain ke
"tamaam fuqaha e kiraam wa
muhaddiseen in tamaam farqo ko
malhooz rakhtey hain (safa 4) arz hain
ke kiya Hanbali, tamaam Fuqaha e
Kiraam sey kharij hain? teesri riwayat
ka jawaab dubara padh ley.**

**Qari Chan Sahaab and party ney Ahle
Hadees ke khilaaf fatawa ghaznawiya
wa fatawa Ahle Hadees (3/148) ka
hawala bataure ilzaam paish kiya
hain, arz hain ke fatawa ulama e Ahle
Hadees ki taqriban har jild par likkha
huwa hain ke: "Yeh ek khuli haqiqat
hai ke maslak e Ahle Hadees ka
buniyadi usool sirf Kitabulllah aur
Sunnat e Rasool (ﷺ) ki pairwi hain,**

rai, qiyaas, ijtehaad aur ijmaa' yeh sab Kitabulllah aur Sunnat e Rasool (ﷺ) ke matehat hain usool ki bina par Ahle Hadees ke nazdeek har zai shauoor musalmaan ko haq hasil hain ke wo jumla afraad e ummat ke fatawa, unke khayalaat ko Kitabulllah wa Sunnat par paish kare jo maufiq ho sar ankho par tasleem kare, warna tark kare. (Jild 1 Safa 6) Is usool ki raoushni mein jab fatawa mazkorah ko Kitaab wa Sunnat par paish kiya gaya tou maloom huwa ke yeh fatwa Saheeh Hadees "namaz is tarha padho jis tarha mujhe namaz padhte huwe dekhtey ho." (Saheeh Bukhaari: 631) ke khilaaf honay ki wajhe sey matrook hain.

Ahle Hadees ke ek mashoor Aalim aur

**Musannaf Hafiz Salahuddin Yusuf
Sahaab ek shakhs Abdul Rauf
Sikharawi (doubandi) ko jawaab detey
huwe likhtey hain: "Is liye Maulana
Ghaznawi ka yeh fatwa bhi hummare
nazdeek is tarha ghalat hain jis tarha
aap ki sari kitaben ghalat, balke
aghlotaat ka majmo'aa hain, yehi
wajhe ke Ulama e Ahle Hadees mein
kisi ney maulana ghaznawi ki tayeed
nahi ki" (kya auraton ka tariqa e
namaz mardon sey mukhtalif hain?
Safa 57)**

**Maloom huwa Ghaznawi sahaab ka
fatwa, Ahle Hadees ke nazdeek
muftbah nahi nahi hain, jab hum
in logon ke khilaaf ghair **muftbah**
masail paish nahi kartey y tou yeh log
kuy hummare khilaaf ghair**

****muftbah** masail paish kartey y
hain?**

**Nateejah: Qari Chan sahaab and party
aisi ek daleel bhi paish nahi kar saktey
hain jis sey auraton ka tareeqa e
namaz (masalan auraton ka seeney par
haath badhna aur mardon ka naaf sey
neechey haath badhna, wagera)
mardon sey mukhtalif ho, dalayil ke
maidaan mein taih daman hone ke
bawajood yeh shor macha rahe hain
ke "Balke khawateen ka tareeqa e
namaz mardon ke tareeqe sey juda
hona behat si aahadees aur aasar e
sahaba wa tabayeen sey sabit hain
(Safa 1)**

**Qari sahabaan ke mustadlaat ki
tehqeeq ke baad sahib e "hadees aur
ahle hadees" ke shubhaat ka jawaab
paish e khidmat hain:**

Baaz un naaz:

**1) DALEEL: Hazrat Abd Raba Bhi
Sulaimaan Umair Rahimahullah
farmate hain ke: Maine Hazrat Umme
Darda (Radhi Allahu Anha) ko dekha
ke aap namaz mein apne dono haath
khandho ke barabar utthati. (Hadees
Aur Ahle Hadees Safa 479 Number 2)**

JAWAAB: Ahle Hadees ke nazdeek

khandho tak rafaulyadain karna bhi saheeh hain, aur kano tak bhi saheeh hain, Rasoolullah (ﷺ) sey sabit hain ke aap ney kano tak rafaulyadain kiya hain. (sahileeh muslim: 391) aur aap khandho tak bhi rafaulyadain kartey thhey. (saheeh bukhaari: 736 wa saheeh muslim: 390)

Yahan par bataure tanbeeh arz hain ke juz rafaulyadain ki is riwayat (hadees 24) ke fauran baad is sanad ke saath aaya hain ke Umme Darda (Radhi Allahu Anha) ruku sey pehle aur ruku ke baad bhi rafaulyadain karti thi. (hadees 25 wa sanadahu hasan) is baat ko sahib e "hadees aur ahle hadees" ney chupa liya, chupane ki wajhe yeh hain ke in logon ko rafaulyadain sey ek khaas qism ki

chhid hain.

2) DALEEL: Hazrat Ibraheem Naqayee Rahimahullah farmate hain ke: Aurat jab sajdah kare tou apna pait apni rano sey chipka ley aur apne sureen ko upar na utthaye aur aaza ko is tarha door na rakkhe jise mard rakhte hain. (hadees ahle hadees safa 482 number 8. Ba-hawala Musannaf Ibne Aabi Shaiba 1/270 Wal Bihaqi 2/222)

JAWAAB: Hadees number 2 ke jawaab mein zikr kiya gaya hain ke

doubandiyo (aal e taqleed) wagera ke nazdeek tabayee ke qaoul mein koi hujjat nahi hain, apne is aqeedeh ke khilaaf yeh log pata nahi kuy ek tabayee ka qaoul paish kar rahe hain?

Ab Ibraheem Naqayee Rahimahullah ke chand aqwaal paish e khidmat hain, jin ke aal e taqleed sara sar mukhalif hain:

1) Ibraheem Naqayee jarboh par masa kartey y thhey. Musannaf Ibne Aabi Shaiba 1/188 Hadees 1977 wa sanadahu saheeh.

2) Wuzu ki halat mein Ibraheem Naqayee apni biwi ka bosa na leyne ke khail thhey. Musannaf Ibne Aabi Shaiba 1/45 Hadees 500 wa sanadahu

**saheeh. yane unke nazdeek apni biwi
ka bosa leyne sey wuzu toot jaata hain.
Dekhiyen: Musannaf Ibne Aabi Shaiba
(1/46 Hadees 507)**

**3) Ibraheem Naqayee ruku mein
tatbeeq kartey yane apne dono haath
apni rano ke darmiyaan rakhtey
thhey. (Musannaf Ibne Aabi
Shaiba 1/246 Hadees 2540 mulqasan
wa sanadahu saheeh, al aamash sirah
bis simah)**

**Ibraheem Naqayee ke digar masail ke
liye dekhiye Maulana Rayees Nadwi ki
kitaab (Al'lahmaat Ila Mafi Anwaar
Ul Bari Minal Zulmaat) Jild 1 Safa
414-420**

Tanbeeh: Ibraheem Naqayee ney

**farmaya: Aurat namaz mein is tarha
baithegi jis tarha mard baithta hain
(Musannaf Ibne Aabi Shaiba 1/270
Hadees 2788, wa sanadahu saheeh) is
qaoul ke baray mein kya khayaal
hain?**

**3) DALEEL: Hazrat Mujahid
Rahimahullah is baat ko makroh
jaantey thhey ke mard jab sajdah kare
tou apne pait ko rano par rakkhe jaisa
ke aurat rakhti hain. (hadees aur ahle
hadees safa 482 number 9 Musannaf
Ibne Aabi Shaiba 1/270)**

JAWAAB: Laisi Bin Aabi Saleem

**jamhoor muhaddiseen ke nazdeek
za'eef hain**

**قال البصيرى؛ هذا إسناد ضعيف، ليث هو ابن أبي
(سليم ضعفه الجمهور)**

**(Sunan Ibne Maja: 208 Maa Zawaidul
Baoseer)**

**Laisi mazkorah par jarah ke liye
dekhiyen Tehzeez Ut Tehzeeb aur
Kutub e Asma wa Rijaal aur sarfaraz
khan safrar doubandi ki kitaab "ahsan
ul kalaam" (jild 2 safa 128 taba
bardoom, unwaan taiseer a'baab,
aasaar e sahana wa tabayee wagera
huma)**

**Laisi Bin Aabi Saleem mudallis hain
(Mujam Azzawid Lil Bihaqi Jild 1
Safa 83, Kitaab Mashahir Ulama Al-
Amsaar Li Iben Hibbaan safa**

146,1153) aur yeh riwayat mu'an'an hain lehaza za'eef wa mardood hain. is ke alawa baaz un naas ney kuch ghair mutaliqa riwayaat likh kar Mulla Mirghayani (sahibul hidaya) wagera ke aqwaal Ahle Hadees ke khilaaf paish kiye hain. Dekhiyen: (Hadees Aur Ahle Hadees safa 483)

Subhaan'Allah! kya khayaal hain aagar Ahle Hadees ke khilaaf mong phallis ustaad, piyaali mula, gabeen ustaad, kabul mula wagera ke aqwaal wa afaal paish kiye jaye tou kaise rahega?!

Mufti Ibraheem Sadiq Aabadi doubandi ney jo riwayaat is silsiley mein likkhi hain is par tabsara is mazmoon mein aage hain, is naam

**nihaad mufti ney sirf ek izafa kiya
hain, Sadiq aabadi: "aur Imaam
Hasan Basri ka bhi aurat ki namaz ke
mutalliq yehi fatwa hain" (khawateen
ka islam roznama islam, 18 October
2003 safa 4 ba'hawala ibne aabi
shaiba)**

**JAWAAB: Ye riwayat Musannaf Ibne
Aabi Shaiba mein "Ibnul Mubarak An
Hishaam Aanil Hasan" ki sanad sey
marwi hain. (1/270 Hadees 2781)**

**Hishaam Bin Hasan mudallis rawi
hain (Tabqatul Mudalliseen, al martib
al salasaah 3/110) aur yeh riwayat
mu'an'an hain, lehaza yeh sanad za'eef
hain.**

Aal E Taqleed Ka Ek Behat Bada Jhoot:

Ameen okaadwi doubandi sahaab ke mamdoheen ney mardon aur auraton ke tareeqa e namaz mein farq karne ke liye likkha hain ke:

"Imam Bukhaari ke ustaad Abu Bakr Bin Aabi Shaiba farmate hain ke maine Hazrat Aata sey suna ke in sey aurat ke baray mein poucha gaya wo namaz mein haath kaise utthaye tou inhune farmaya ke apni chhatiyon tak. (Al-Musannaf Li Aabi Bakr Bin Aabi Shaiba jild 1 safa 239) (majmo rasail okaadwi, jild 2 taba awwal june 1993 tajalliyaat safrar matboaat maktab

imdadiya multaan jild 5 safa 110)

**Jawaab: Musannaf Ibne Aabi Shaiba
mein likkha huwa hain:**

**حدثنا هشيم قال؛ أنا شيخ لنا قال؛ سمعت عطاء (
سئل عن المرأة كيف ترفع يديها في الصلاة قال حذو
(تديها**

(Jild 1 Safa 239 Hadees 2471)

**Maloom huwa ke Abu Bakr Bin Aabi
Shaiba aur Aata (died 114) ke
darmiyaan do waastey hain jin mein
sey ek wasta "shaykh lana" majhool
hain jise ek khaas maqsad ke liye
okaadwi sahaab ke mamdoheen ney
gira diya hain taake sanad ka za'eef
hona wazeh na ho jaye.**

**Muhammad Taqi Usmani doubandi
sahaab wagera ke musdaq fatwa mein**

**likkha huwa hain ke: "Aur ek tabayee
ka aamal aagar che usool ke mukhalif
na bhi ho tab bhi is sey istedaal nahi
kiya jaa sakta" (majmo rasail 2/99 wa
tajalliyaat safrar 5/113**

**Is fatwe ke zimmedaar darj zail
Hazraat hain: 1) Ameen okaadwi 2)
Muhammad taqi usmani 3)
Muhammad badar aalam siddiq 4)
Muhammad rafi usmani wagera
huma. arz hain ke aap log tabayeen ke
aqwaal kuy paish kar rahe ho?**

Ahle Hadees Ke Dalayil Par Aiteraaz:

Ahle Hadees ke nazdeek seeney par haath bandhna, ruku, sujood aur namaz mein baithney waghera mein mardon aur auraton ka tareeqa e namaz ek jaisa hain kuny ke Saheeh Hadees mein aaya hain ke Nabi (ﷺ) ney irshaad farmaya: 'Namaz is tarha padho jis tarha tum mujhe padhte dekhtey ho' (Bukhaari: 631)

Is hadees ke mafhoom par aal e taqleed ney behat aiterazaat kiye hain, lekin doubandi Mufti Sahibaan ke musdaq fatwe mein likkha huwa hain ke: 'Is riwayat mein koi shak nahi ke is hadees ki umomiyat mein mard wa aurat puri ummat shareek hain aur puri ummat par lazim hain ke jo tareeqa Aahazrat (ﷺ) ki namaz ka hain wahi tareeqa puri ummat ka ho

**lekin yeh wazeh huwa ke is umomiyat
par aamal is waqt tak hi zarori tha jab
tak koi sharayee daleel is ke maaraz na
ho. (majmo rasail jild 2 safa 101
tajalliyaat safrar jild 5 safa 114,115)**

**Arz hain ke guzista safahaat mein aap
ney ba'tafseel padh liya hain ke aurat
ke aalaida tareeqa namaz ki taqsees
par koi sharayee daleel nahi hain.**

**Mashoor Sahabi e Rasool (ﷺ) Abu
Darda (Radhi Allahu Anhu) ki biwi
Umme Darda ke baray mein in ke
shagird (Imaam) Makhool Shami
Rahimahullah farmate hain ke:
"Beshak Umme Darda Rahimahullah
namaz mein mardon ki tarha baithti
thi. (Musannaf Ibne Aabi Shaiba 1/207
Hadees 2785 Wa Umdatul Qari /6/101**

**wa sanadahu qawih, At-Tariqatul
Sageer Lil Bukhaari 1/223 Tareeq e
Damishq Li Ibne Aasakir 74/117 Aw
Taghleeq Taleeq 2/329)**

**Imam Bukhaari Rahimahullah
farmate hain: "Aur Umme Darda
Rahimahullah apni namaz mein
mardon ki tarha baithti thi aur wo
faqiha (yane faqi) thi, (Saheeh
Bukhaari qabl hadees: 817)**

**Kya khayaal hain Sayyidah Umme
Darda Rahimahullah ney namaz ka
tareeqa kis sey seekha tha?**

**Umme Darda Rahimahullah ke is
aamal ki tayid Ibraheem Naqayee
(tabayee sageer) ke qaoul sey bhi hoti
hain ke Ibraheem Naqayee farmate**

**hain: "Aurat namaz mein is tarha
baithay jis tarha mard baithtey hain."
Musannaf Ibne Aabi Shaiba 1/270
Hadees 2788 wa sanadahu saheeh.**

**Imaam Abu Hanifa ke ustaad Hamaad
(Bin Aabi Sulaimaan) farmate hain ke:
"Aurat ki jaisi marzi ho (namaz mein)
baithay." Musannaf Ibne Aabi Shaiba
1/271 2790 wa sanadahu saheeh.**

**Aata Bin Aabi Rabah (tabayee) ka
qaoul is mazmoon ke shuru mein
guzar chuka hain ke "Aurat ki haiyat
mard ki tarha nahi hain aagar wo
(aurat) isey tark kar dey tou koi harj
nahi hain." Dekhiyen: Jawaab
Riwayat(number 2, safa 3)**

Maloom huwa ke aal e taqleed hazraat

**mard wa aurat ke tareeqa e namaz
mein jis akhtilaaf ka dhindora peet
rahe hain wo ba'ijmah tabayeen batil
hain.**

**Tanbeeh: Is mazmoon mein aal e
taqleed ke tamaam dariyaaft shuda wa
shubhaat ka jawaab aagaya hain.
Walhumdulillah**

**Qulasatut Tahqeeq: Mard wa aurat ki
namaz mein yeh farq karna ke mard
naaf ke neechey haath bandhe aur
aurat seeney par, mard sajdo mein
kohniya zameen sey utthaye aur aurat
kohniyo ko zameen sey mila ley
wagera furooq Qur'an wa Hadees wa
Ijmaa' sey qata'an sabit nahi hain,
Quran wa Hadees sey jo farq sabit**

**hain isey Ahle Hadees ulama wa
aawaam sar aankho par rakhtey hain
masalan: aurat ke liye dupatte ka
zarori hona, bhoolney waley ko Imaam
tasbeeh ke bajaye haath par haath
maar kar tnbeeh karna wagaira.**

**Faidah Shaykh Ul Faqee Muhammad
Bin Saleh Al-Uthaymeen**

**Rahimahullah farmate hain ke: "Bas
rajeh qaoul (ye) hain ke: aurat bhi
(namaz ki) har cheez mein is tarha
karegi jis tarha mard karta hain, wo
rafaulyadain karegi (hatho ko
pehlo'on se) door rakkhegi, ruku mein
apni peet seedhi karegi, halat e sajdah
mein apne pait ko rano sey door aur
rano ko pandliyon sey hata kar
rakkhegi (As-Sharahul Mumta Ala
Zadal Mustaqee Jild 3 Safa 219 Taba**

Daar Ibnul Jauzi)

**|Ishaatulhadith Shumarah: 13 Safa:
19-31|**

**Wazahat: Yeh article tayyar karne
mein har tarha ki ghalti sey bachne ki
puri koshis ki gayi, phir bhi insaan sey
ghalti tou hoti hi hai, kisi qism ki
ghalti nazr aaye tou zaroor bataye.
(syedibraheem766@gmail.com)**